

and Caroline Klarr. Allen's thesis deals with Marquesan tattooing, "A Re-Evaluation of Handy's Analysis of Marquesan Tattooing". Klarr's thesis, "Body Ornamentation of the Hula Dancer from 1779 to 1858" concerns Hawaiian body decoration and costume at the time of contact.

Other projects are the re-publication of William Mulloy's field reports which have been out of print for many years. These will be combined into one handy volume, with a foreword by Dr. Patrick McCoy. The EIF is collaborating with the World Monuments Fund on this latter project.

Several other books are 'in process'—from a Guide to *Rongorongo* to a study of the wood carvings of the island—as well as the above-mentioned phrase book.

## PUBLICATIONS

♦ Rodda, Gordon H. and Thomas H. Fritts. 1993. The Brown Tree Snake on Pacific Islands: 1993 Status. *Pacific Science Association Information Bulletin* 45 (3-4): 1-3.

This scary item discusses the unprecedented extinctions of Guam's native birds, bats and lizards by the Brown Tree Snake (*Boiga irregularis*) which arrived there by chance around 1949. This is not just Guam's problem for the snake invader has made it to Diego Garcia (in the Indian Ocean), Saipan, Tinian, Rota, Okinawa, Kwajalein, Oahu and Texas. Two of these snakes were found in Oahu in 1991, having just arrived via air: one was found on the runway (it was run over by an airplane); the other was lurking near a parked airplane, stunned but still alive. The snake that made it to Texas survived in a shipping crate for 9 months. It was bludgeoned to death as it crawled from a washing machine in Corpus Cristi. The authors hope to alert the Pacific community to the danger; efforts now are being made in Guam, Saipan, and Hawai'i to limit the spread of the snake.

♦ Allen, Melinda S. and Patricia A. McAnany. 1994. Environmental Variability and Traditional Hawaiian Land Use Patterns: Manuka's Cultural Islands in Seas of Lava. *Asian Perspectives* 33(1):19-56.

♦ Bullock, Susan. 1994. Te Pito o Henua, "The Navel of the World," Easter Island Lures Visitors to its Mysterious Shore. *Country Inns*, March/April: 14-16. [The 'country inn' featured is the Hotel O'tai].

♦ Eskimo, Michi. 1994. The Mystery of Easter Island. *Windsurfing Magazine*, for September. Pp. 22-29.

♦ Fischer, Steven Roger. 1994. Rapanui's *Tu'u ko Iho* Versus Mangareva's *'Atu Motua*. Evidence for Multiple Reanalysis and Replacement in Rapanui Settlement Traditions, Easter Island. *The Journal of Pacific History* 29 (1): 3-18.

♦ *Isla: A Journal of Micronesian Studies and Pacific History*. University of Guam. Published twice a year (Rainy Season and Wet Season), subscriptions are available from University of Guam Press, UOG Station, Mangilao, Guam 96923, USA.

♦ Kolb, Michael J. and Gail M. Murakami. 1994. Cultural Dynamics and the Ritual Role of Woods in Pre-Contact

Hawai'i. *Asian Perspectives* 33(1):19-56.

♦ *L'echo de Rapa Nui*, 1994, No. 27, for Juillet.

♦ Merrill, Christopher. 1994 Kaho'olaue Lives! *The Nation* 259(7) p 235-236

♦ Nagaoka, Lisa. 1994. Differential Recovery of Pacific Island Fish Remains: Evidence from the Moturakau Rockshelter, Aitutaki, Cook Islands. *Asian Perspectives* 33(1):1-18.

♦ Rjabchikov, Sergei. 1994. The Chronology of the Rapanui History. *DENOS*, Krasnodar, Russia

♦ Steadman, David W., Patricia Vargas Casanova and Claudio Cristino Ferrando. 1994. Stratigraphy, Chronology, and Cultural Context of an Early Faunal Assemblage from Easter Island. *Asian Perspectives* 33(1):79-96.

♦ *Tok Blong Pasifik!* A complimentary copy of this *Quarterly* can be had by writing to SPPF, 415-620 View St., Victoria BC, Canada V8W 1J6.

♦ Weisler, Marshall I., 1994, The settlement of Marginal Polynesia: new evidence from Henderson Island. *Journal of Field Archaeology* 21, 83-100.

♦ Whistler, Arthur W. 1992. *Tongan Herbal Medicine*. Isle Botanica, Honolulu. Distributed by University of Hawaii Press, Honolulu.

## LETTERS TO THE EDITOR

✉ I enjoy the new format. Look's terrific. Congratulations on the new, very serious and scholarly-looking *RNJ*. It must be very satisfying to see it mature and grow as it has.

Carol Ivory, Washington State University.

✉ Let me take this opportunity to tell you that the *Rapa Nui Journal* is wonderful, and I've greatly enjoyed my subscription.

Barbara Nickless, Colorado Springs, CO.

✉ I consistently find myself reading *Rapa Nui Journal* cover to cover.

Christopher Donnan,  
Fowler Museum of Cultural History, UCLA.

*Thanks guys, we needed that! The Editors.*

✉ You mention the Pink Floyd album cover [*RNJ* 8(2):49]. I'm not convinced the design is based on Easter Island *moai*. However there is an album of 1993 by a French group "Pow Wow" whose cover has four *moai* in a row on a grassy plain with a hill in the background. They're a bit like Akivi, but their round pedestals are on the ground--no *ahu* at all! The album is called "Comme un Guetteur" [Like a Watcher], on Remark Records.

Paul G. Bahn, Hull, England.



I would like *RNJ* readers to know what is going on down here [on Easter Island], in the real island. It is complex indeed, but there are still so many mistakes and prejudices because the only way to get a profound knowledge is to be here for some time, and with an open mind and open eyes.

I am sorry to return to the Rapa Nui-Rapanui controversy, but there has been no response to Fischer's statements (*RNJ* 7,4:73-5), particularly concerning the political background. Of course, it is my personal opinion as a Chilean resident (not expatriate, see *RNJ* 8,2:53) but I will try to be more impartial.

What does it really mean to make a final decision about the right name of the island? What does it mean to say "Is the island Polynesian or Chilean?" What about both at the same time? Yes, it is Chilean Polynesia. Concerning the 'right' spelling of the name, who are "we the people" to decide anything about the island? Have you ever asked the islanders? As you know, they call themselves Rapanui, but write Rapa Nui in all their papers. Have you heard about the "new" Council of Elders? You will read Consejo de Ancianos o Jefes Rapa Nui... "ente representante de los derechos ancestrales del pueblo Rapa Nui", "*Te mau hatu o Rapa Nui*." Do you need more arguments?

The point is that the academic or political problem is such a distant thing from real people. It's why they don't accept academic conventions or political impositions by outsiders. In "Rapanui" words, "*ese es tu problema socio*". Incidentally, some Rapanui have been working on their own linguistics. Whatever the results, it will be their position. People are not artifacts to be labeled for the "good savage" museum.

Maybe they called themselves "*tepitotehemuans*", I am not sure if they ever write this name in *rongorongo*, but now the name Rapa Nui is more common than Isla de Pascua, even in official papers.

There is quite a different political scenario down here, mainly due to the Chilean government's position for a very important participation of the Rapanui community, through the "Comisión de Desarrollo de Isla de Pascua", something derived from the new *Ley Indígena*, which includes a special chapter for the community "Rapa Nui o Pascuense". Maybe some people want to see it in English, French, or German instead of Spanish, but again, "*ese es tu problema socio*". It is not a problem for the islanders: they do not discuss Chilean sovereignty, but land management. There are many problems to solve but we are the people to manage them. We only need a sincere will to help, from a real and deep knowledge of the process.

By the way, Fischer's (*RNJ* 7,4:74-5) translation to Rapanui was not understood by the islanders to whom I showed it; I explained it to them in Spanish and their Rapanui translation was different.

Sincerely yours,

Jose Miguel Ramirez, Jefe Provincial,  
CONAF, Isla de Pascua,  
Administrador Parque Nacional Rapa Nui.



## The Untold Story of Those Thomson Plates

All good journalists know that their stories should be written in such a way that, in the event of a space shortage, they can be cut from the bottom and will still make sense. For me, a former journalist, old habits die hard. Thus, when the *RNJ* computer went on the blink recently and lopped off the last four (typewritten) pages of my letter 'The origins of the illustrations in Thomson's report of 1891' (*RNJ* 8:49-51), the hassled editor apparently didn't even notice the difference. I take this as a compliment. Even so, to amplify several points that were meant to be amplified and to enable me take up a comment made in an editorial note, I would like to summarize what was left out.

I stated on p. 50 that, for reasons that would appear, William J. Thomson, paymaster of USS *Mohican* on its visit to Easter Island in 1886, evidently took all the photographs of archaeological subjects used to illustrate his famous report published in 1891, and that Lieut. W. E. Safford and a medical officer, H. W. Whitaker, seemingly took the others. My reasons did not appear. They are: (1) the literature indicates that Thomson himself took all the archaeological photographs, there being no other likely candidates; (2) at least one photograph in an album of *Mohican* photographs in the Sacred Heart Fathers Archives in Rome is captioned as having been taken by Whitaker, according to information I had from Grant McCall of the University of New South Wales, Sydney, several years ago; (3) the *Mohican*'s surgeon, George H. Cook, twice refers to Whitaker's inquiries about the Easter Islanders in his report in the Smithsonian Institution's annual report for 1899; and (4) there are Easter Island photographs in one of several albums that Safford presented to the National Museum (Smithsonian Institution), and five photographs were attributed to him in an article that one C. O. Sandberg published in 1912 in the *Pan-American Union Bulletin*, vol 35:897-910. Safford, then a botanist with the US Department of Agriculture, had apparently lent the photographs to Sandberg. One of them was reproduced with my letter. Although 26 years old in 1912, it was published under the confusing caption 'Present day inhabitants of Easter Island'.

In another passage omitted from my letter, I said that 23 of the photographic plates used to illustrate Thomson's report were not attributed to anyone, but the authorship of only one was contentious. This was plate XXIII, an unsigned sketch captioned 'Pictured slabs taken from the ancient stone-houses at Orongo'. It had become contentious because Alan Drake, in an article in *RNJ* 7:49-52 that prompted my letter, had claimed that one of the slabs depicted in the plate included the representation of a 'fanciful creature' that was 'distinctly uncharacteristic' of Easter Island art. He also suggested that the slab might never have existed because no one had since been able to 'recover' it.

I said in the published part of my response that all the slabs pictured in the plate seemed to have been accounted for when they were presented to the museum in 1887.